

# CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"What thou seest, write—and send unto the churches."

VOL. XV.—NO. 22.]

HARTFORD, SATURDAY MORNING, JUNE 11, 1836.

[WHOLE NO. 750.

THE CHRISTIAN SECRETARY.  
PUBLISHED BY PHILEMON CANFIELD,

HARTFORD, CONN.

UNDER THE DIRECTION OF A COMMITTEE OF THE  
CHRISTIAN SECRETARY ASSOCIATION.

Price, Two Dollars and Fifty Cents per annum. If paid within four months of the time of publication, a deduction of 30 cents will be made. Postage to be paid by subscribers. To those who subscribe and pay for eight or more copies, a discount of 12½ per cent. will be allowed.

All subscriptions are understood to be made for one year, unless there is a special agreement to the contrary at the time of subscribing. No paper discontinued, except at the option of the publisher, unless notice is given, and arrearages paid.

Letters on subjects connected with the paper should be addressed to PHILEMON CANFIELD, post-paid.

ADVERTISEMENTS inserted on the same terms.

From the National Preacher.

THE HORRORS OF SOCIETY WITH THE DAMNED.

Extract from a sermon on the prayer of David, Gather not my soul with sinners. Ps. xxvi. 9.

4. To aggravate the curse, memory will still live, & conscience never fail to perform her dread office. We are, indeed, fearfully and wonderfully made; and not more so in our corporeal frame, than in our intellectual and moral conformation. How important, for instance, is the single faculty of memory. Without it, accountability were out of the question, punishment and reward alike impossible. Let a man be entirely deprived of memory, and he becomes conscious only of the sensations of the present moment; the past and the future are to him equally a blank. Science would be to him inaccessible, and all knowledge unattainable; for science is but a systematic arrangement of facts ascertained, and of the conclusions deduced from them; and knowledge is but the result gathered by memory from the experience of past events.

Skill, and foresight, and care, without memory, were equally impossible. For how should he, who retains no recollection of the past, either pleasant or painful, know what, to-day, may yield pleasures or inflict pain? How, then, shall he plan for the one, or guard against the other? He must, inevitably, remain a mere passive recipient of sensations occasioned by the objects which are present, ignorant alike of the source and the consequences of his sensations; profoundly ignorant whether those feelings be a part of himself, the result of the operation of his own powers, or occasioned by objects external to himself; ignorant whether he ever felt the same before, or shall ever feel! the like again; ignorant, in short, of every thing but the sensation of the moment. What idea could such a person form of punishment or of reward? Person such a being in heaven, and after millions of ages spent there, he would be no happier than at the moment of his admission! Thrust him down to hell, and he at once tastes the sum of his misery in the first pang; with its endurance, it is forever buried in oblivion. The past is forgotten, and is no more; the future is unseen, unanticipated, and is not. In the passing instant his consciousness and his very being are wholly concentrated. Take away memory, and, it is plain, conscience expires with it, and remorse becomes impossible.

But, memory we have, and memory we shall forever retain. The saints in bliss remember their former pollution—they remember the terrors of the law, and they remember the efficacy of atoning blood; and hence burst their ascriptions of praise to Him who redeemed them unto God. Memory will act, also, with never dying vigor, in each bosom throughout the vast multitude of sinners. This is plain from the nature of the case; memory is an original faculty, inherent in the mind, and indestructible as the mind itself. It is plain from the charge urged home by the Judge of all the earth, on the consciences of the wicked arraigned at his bar:—"I was an hungered, and ye gave me no meat; I was sick and in prison, and ye visited me not." (See the close of Matt. chap. 25.) It is plain from the conversation between the father of the faithful and the rich man tormented in hell: "Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things." (See Luke, 16th chap.)

In this world, the mind is so occupied with business, and cares, and pleasures, that the greater part of our actions are speedily forgotten by us; but in the world of retribution all those objects will be removed, and those pursuits will be at an end. The mind, with all its powers restored to pristine, immortal vigor, with the memory of each event fresh as at the moment after its occurrence, will be ever active in the dread review; each action will be weighed and scrutinized, and conscience, with eagle eye to see the truth, and stern integrity to declare it, will fearlessly and loudly pass sentence on each action, as its bearings and influences on other persons besides the actor himself, rise up in view. Then will each cherished sin betray its native deformity, and discover its murderous work on the soul. Then, also, in the view of the impenitent, will the conduct of God be fully vindicated; his sincerity and earnestness in the gospel offer will be distinctly seen, and thoroughly believed; and the damning guilt of unbelief, will be doubted no more.—Despairing groans and tears of blood will reveal the agonizing conviction.

Could the condemned outcast but believe himself blameless; could he only believe his punishments to be heavier than his desert, it would surround him as with a panoply, and shield him from the fierceness of divine wrath. But this it is that fans the fires of hell, and

pierces with ten thousand barbs the sufferer's panting heart,—he knows he is reaping but the just reward of his doings. Heaven's glories beheld in distance, and the echo of celestial sannahs heard in hell's dark caverns, shall only rouse conscience to proclaim,—"A-toning blood flowed for us too; a heavenly portion was offered to us too,—but we spurned it for the momentary pleasures of sin." All hell quakes at the confession! its fiery billows rise, and roll, and rage, and break upon the ear, "Ye knew your duty, but ye did it not."

These are the words which glowed upon the sword Whose wrath burn'd fearfully behind the cursed, As they were driven away to Tophet—

"Ye knew your duty, but ye did it not"— These are the words to which the harps of grief Are strong; and to the chorus of the dam'd The rocks of hell repeat them evermore, Louder, louder, through the caverns of despair, And pour'd in thunder on the ear of woe!"

And quivering lips and hollow groans reply,

"We knew our duty, but we did it not." Our doom is just. The terrors of a guilty conscience, who can bear! Merciful God, gather not my soul with sinners!

5. They know their doom is unalterably fixed; escape, relief, and change, and death, are alike hopeless.

On this subject reason utterly fails, analogy can furnish no clue to guide; the collected wisdom of all created beings were incompetent to decide what should be the duration of punishment inflicted on incorrigible rebels against heavenly majesty,—on the daring despisers of God's offered mercy. But this impenetrable mystery the Infinite Mind has vouchsafed to clear up. The compassionate Saviour himself has said, "The wicked shall go away into everlasting punishment; into hell, where their worm dieth not, and the fire is not quenched."

Appalling though the prospect be, inscrutable though the reasons be that render such a decision necessary,—to doubt it were folly, and to deny it, worse than madness, since the Son of God asserts it. This it is that forms the crowning point in the wretchedness of the damned,—their woes shall never end! Those fires will never die out; that worm will never cease its gnawings; that frame, lacerated in every fibre—quivering in every muscle, and bleeding with anguish at every pore, will never sink exhausted. Respite there is none, relief none, change is hopeless, escape impossible, and death—oh! 'tis a living death; the soul grappling in one eternal struggle with the monster death,—bleeding in intensity of agony from his venomous darts, is ever fainting, ever dying—but never, never, never dead! Were annihilation possible after countless ages had rolled away, the gloomy anticipation might yield some relief—lend some support to the soul against its tide of sorrows; but annihilation is hopeless—it is impossible; for God has pronounced the curse eternal. His breath fans the fire—his almighty arm sustains the sufferer to endure! Eternity!—an eternity of wretchedness!—how unspeakably awful! Such an eternity, so filled up with suffering, awaits the impenitent. What,—oh, what then shall it profit me, if I gain the whole world,—its highest honors, its finest treasures, its highest joys, and then lose my soul? God of mercy! gather not my soul with sinners!

From the p.t., whose horrors we have been contemplating, there comes up the voice of admonition. Ten thousand groans commingle in the sound; ten thousand sighs wait it to its ears—he who is living in sin, impudent, unsanctified, is fitting for a place in this horrid society. Are you a lover of wine, and a friend to strong drink? are you covetous? are you wrathful and unforgiving? are you a votary of pleasure, a lover of vain company, idle talk, unseasonable humor, and polluting joys?—Then are you in the broad way, hurrying on with rail-road speed to join the thousands in the pit, who, when here, trod in your steps: if here now would be kindred spirits with you, and for association with whom, nothing more is needed to fit you, than a dismission from the body! Are you externally blameless, but inwardly corrupt and secretly vicious? Satan already marks you as his own,—and even now hell moves to meet you! Or are you living in no glaring sin, but in unbelief only? Remember, he who has said drunkards, and liars, and the unclean, shall not inherit the kingdom of God, has testified also—he that believeth not shall be damned! Let the refined, the highly cultivated, and the polished, ponder deeply this consideration—rejection of the gospel will consign you to perpetual companionship, hopeless of relief, with those very wretches from whose coarse wickedness and brutal vices you now shrink away in unutterable disgust! How will you bear to be their companions—their sport and their scorn for ever!

Of the doom that awaits them sinners are forewarned. If, then, in defiance of such motives, in contempt of such tenderness as the gospel reveals, men will press onward to ruin, mercy herself will suspend her entreaties, and use the high vantage ground to which she had brought them, only to occasion a more fatal plunge to the lowest depths of hell!

Dying sinner! "Behold the Lamb of God"—the bleeding Saviour! Forsake the paths of folly—break off your sins by repentance, and surrender your whole heart to Jesus Christ, who is mighty to save. Believe on Him. That faith will purify your heart; and the entire change it effects in your character, and your emotions, will give assurance of acceptance, while you pray, "Gather not my soul with sinners!" Amen!

From the American Baptist.  
AMERICAN AND FOREIGN BIBLE  
SOCIETY.

MINUTES

Of a meeting of delegates and others, convened by public notice, to consider the subject of Bible translation and distribution, at the meeting house of the Oliver street Baptist church, New York city, Thursday evening, May 12, 1836.

Rev. Nathaniel Kendrick, D. D. President of Hamilton Theological Seminary, was chosen President of the Convention.

Robert F. Winslow, of the city of New York, was chosen Secretary.

The business was introduced with prayer by Rev. Lewis Leonard, of Cazenovia, New York.

Rev. S. H. Cone presented various communications addressed to him by associations, churches and individuals, in different parts of our country, in relation to the resolutions of the American Bible Society, passed Feb. 17, 1836, and urging the adoption of immediate measures for the formation of a Bible Society in the Baptist denomination, unless those resolutions should be rescinded at the annual meeting of this Society.

After full and protracted discussion, the following preamble and resolutions were adopted:

Whereas, the Board of Managers of the American Bible Society at their meeting on the 17th of February, 1836, adopted the following resolutions, viz:

1. By the Constitution of the American Bible Society, its managers are, in the circulation of the Holy Scriptures, restricted to such copies as are "without note or comment;" and in the English language, to "the version in common use." The design of these restrictions clearly seems to have been to simplify and mark out the duties of the Society, so that all the religious denominations of which it is composed might harmoniously unite in performing these duties.

2. As the managers are now called to aid extensively in circulating the Sacred Scriptures in languages other than the English, they deem it their duty, in conformity with the obvious spirit of their compact, to adopt the following resolutions as the rule of their conduct in making appropriations for the circulation of the Scriptures in all foreign tongues.

Resolved, That in appropriating money for the translating, printing, or distributing of the sacred Scriptures in foreign languages, the Managers feel at liberty to encourage only such versions as conform in the principles of their translation to the common English version, at least so far as that all the religious denominations represented in this Society can consistently use and circulate said versions in their several schools and communities.

Resolved, That a copy of the above preamble and resolution be sent to each of the missionary boards accustomed to receive pecuniary grants from this Society, with a request that the same may be transmitted to their respective mission stations where the Scriptures are in process of translation, and also that the said several missionary boards be informed that their applications for aid be accompanied with a declaration that the versions which they propose to circulate are executed in accordance with the above resolutions:

And the American Bible Society at its anniversary meeting this day having approved of these resolutions passed by its Board of Managers:

And the Board of Managers of the Baptist General Convention of the United States for Foreign Missions having unanimously declared that they cannot consistently and conscientiously comply with the conditions prescribed thereto:

And as the American Baptists enjoy great facilities for prosecuting the work of faith and labor of love in giving the word of God to the heathen: therefore,

Resolved, That it is the duty of the Baptist denomination in the United States to form a distinct organization for Bible translation and distribution.

Whereupon the Convention proceeded to measures for the organization of such an institution.

Rev. S. H. Cone, Rev. N. Kendrick, D. D. Rev. B. T. Welch, D. D., Rev. E. Galusha, Rev. Chas. G. Sommers, Wm. Colgate, Rev. Daniel Dodge, Rev. Silas Spaulding, were appointed committee to draft a Constitution, nominate a Board of Officers and Managers, and prepare an address to the American public.

Adjourned to to-morrow morning at ten o'clock. Prayer by brother A. Macay.

Friday morning, May 13, 1836.

Met pursuant to adjournment.

Prayer by the President.

The minutes of the last meeting were read and approved.

The committee to prepare a constitution, &c. reported the following, which was read and adopted.

CONSTITUTION  
OF THE AMERICAN AND FOREIGN BIBLE  
SOCIETY.

ARTICLE I. The designation of this Society shall be the AMERICAN AND FOREIGN BIBLE SOCIETY, the single object of which shall be to promote a wider circulation of the Holy Scriptures, in the most faithful versions that can be procured.

ART. II. This Society shall add its efforts to those employed by other Societies in circu-

lating the Scriptures according to its ability, in all lands, whether Christian, Mahomedan, or Pagan.

ART. III. Each subscriber of three dollars annually shall be a member.

ART. IV. Each subscriber of thirty dollars at one time shall be a member for life.

ART. V. Each subscriber of 150 dollars shall be a life director.

ART. VI. Every Baptist minister who is a life member, and every life director shall be members of the Board.

ART. VII. An Executor paying a bequest of 250 dollars shall be a life director.

ART. VIII. All Bible Societies agreeing to place their surplus funds at the disposal of this Society shall be Auxiliaries, and the Officers of such Societies shall be ex-officio Directors of this.

ART. IX. A Board of Managers shall be appointed to conduct the business of the Society consisting of 36 brethren in good standing in Baptist churches; 24 of whom shall reside in the city of New York or its vicinity. One fourth part of the whole number shall go out of office at the expiration of each year, but shall be re-eligible. The managers shall appoint a President, Vice Presidents, Secretaries, Treasurer and such other officers as they may deem necessary, and fill such vacancies as may occur by death or otherwise in their own Board.

ART. X. The President, Vice Presidents, Treasurer and Secretaries shall be considered ex-officio members of the Board.

ART. XI. The Managers shall meet on the first Wednesday of each month, or oftener if necessary, at such place in the city of New York, as they shall from time to time adjourn to; five members shall be a quorum.

ART. XII. The managers shall have the power of appointing such persons as have rendered essential services to the Society, either Members for Life, or Directors for Life.

ART. XIII. At the meetings of the Society and Board of Managers, the President, or in his absence the Vice President first upon the list then present, and in the absence of all the Vice Presidents, the Treasurer, and in his absence such a member as shall be chosen for that purpose shall preside at the meeting.

ART. XIV. The annual meetings of the Society shall be held at New York on the third Wednesday of May in each year; or at any other time or place, at the option of the Society; when the Managers shall be chosen, the accounts presented and the proceedings of the foregoing year reported.

ART. XV. The President may, at the written request of six members of the Board, call special meetings of the Board of Managers, causing three days' notice of such meeting to be given.

ART. XVI. The whole of the minutes of every meeting shall be signed by the Chairmen.

ART. XVII. No alteration shall be made to this Constitution except by the Society at an annual meeting.

The following list of Officers and Managers nominated by the same Committee, was adopted.

PRESIDENT.

Rev. SPENCER H. CONE, of New York.

VICE PRESIDENT.

Rev. J. MERCER, D. D. of Georgia; Wm. B. Johnson, D. D., S. C.; J. L. Dagg, Pennsylvania; A. Macay, New York; L. Bolles, D. Boston; B. F. Edwards, M. D., Ill.; Rev. N. Kendrick, D. D., N. Y.; B. T. Welch, D. Albany; S. M. Noel, D. D., Kentucky; S. W. Lynde, Ohio; D. Dodge, New Jersey; T. Meredith, N. C.

Rev. C. G. Sommers, Cor. Secretary.

W. Colgate, Treasurer.

J. West, Rec. Sec. and Accountant.

MANAGERS.

A. Baker, Coxsackie; A. M. Beebe, Utica; L. Bleeker, Sing Sing; E. Bolles, Hartford, Conn.; N. Caswell; W. Church; E. Corning, Brooklyn; W. Crane, Baltimore; F. Derby; J. H. Greenman; J. B. Halstead; T. B. Helms; W. Hilman; F. Humphrey, Albany; E. Lewis, Brooklyn; J. M. Linnard, Philadelphia; R. M. Ludlow; R. H. Macay, S. McCorke; I. Newton; R. Pegg; G. W. Platt; T. Purser; P. P. Runyon, N. Bruns; A. Stewart, Brooklyn; E. H. Stokes; T. Thomas; J. H. Townsend; C. Warner, Troy; R. Warner; J. G. Wasson, Albany; R. F. Winslow; W. Winterton; J. Wilson; W. H. Wyckoff; J. N. Wyckoff.

Resolved, That the first annual meeting of the Society be held in Philadelphia, the last Wednesday in April, 1837, and that the doings of this meeting and of the Society be submitted to such brethren from different parts of the United States as may then and there meet in convention for the purpose of securing the combined and concentrated action of the denomination in the Bible cause.

Resolved, That the first meeting of the Board of Managers be held in the lecture room of the Oliver street church on Wednesday next, at 4 o'clock, P. M.

Resolved, That the Board of Managers be instructed to call a public meeting at an early day, in the city of New York, for the purpose of procuring contributions to the funds of the Society.

Resolved, That the minutes of the Convention, with the circular of the Committee, be referred to the Board of Managers for publication.

Adjourned with prayer by brother Daniel Dodge, of Newark, N. J.

Robert F. Winslow, Secretary.

BY-LAWS AND

mitted to us, for moral cultivation. Not only do the eighteen millions of Burmah, but one hundred millions of Shans, occupying the region from the western banks of the Irrawaddy to the province of Assam, and from the Burman-pooter to Chinese Tartary, present a sphere of action, which requires the fervent prayers, the talents, and the treasures of our whole denomination. It is moreover a cheering fact, that to our Missionaries there is opened, through the medium of the Shans and the Siamese, an avenue to the three hundred millions of the "Celestial Empire;" embracing facilities, such as have not been afforded to any other denomination. Thirty millions of Bengalese, also, are willing to receive the book that reveals to them the Eternal God. Thus in Asia and America alone, are we called upon to give the Bible to one half of the entire population of the globe. Beside this, the whole of Germany, Denmark, Sweden, Norway, Holland, and Greece, have special claims to our attention, inasmuch as their versions of the Sacred Scriptures contain those words with reference to the ordinance of baptism, which define our peculiar practice. It is also very desirable, as soon as practicable, to supply France, Spain, Portugal, and South America with pure versions of the inspired volume, instead of the mutilated and altered Bibles which are now being circulated in those countries.

A view of these facts, has given a powerful impulse to our churches throughout the land; and a holy excitement, as extraordinary as it is irresistible, clearly indicates, that the time for action has come. The friends of the Bible are in motion, and one loud and long continued exclamation echoes throughout our ranks—let us send the lamp of life into all the dominions of ignorance and sin. Brethren, our field of labor is circumscribed by no political or geographical limits—the whole world is before us. With a humble but firm reliance upon the promises of God, let us fearlessly advance in this hallowed enterprise of Christian philanthropy, and we may confidently anticipate the approving smile of heaven. But, whatever be the degree of our future success, we shall at least enjoy the consciousness of having endeavored to promote the present and eternal happiness of millions, whom upon earth we may not hope to behold.

Like the magnanimous enterprise of Luther in 1529, the work we contemplate may be opposed and traduced; but, late though it be, we shall by this means employ a moral engine, which will operate with accelerated motion, until "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

As to the best mode of accomplishing this, some have thought that independent State Societies would meet the exigency—a few think that the time to build has not arrived; but, with the utmost esteem and fraternal affection for those brethren, this meeting believe that the voice of the denomination demands an American and Foreign Bible Society, to be sustained by auxiliaries formed by the several Baptist Churches throughout the Union; and that no time should be lost in giving such a direction to our plans, as at once to secure those advantages which have resulted from a similar organization in other institutions. "Concentrated action is powerful action," and what we might fail to achieve by isolated zeal, God will enable us to accomplish by co-operation. Why should we hesitate? Why delay until next year, to commence a work which the denomination believe to be necessary and practicable now? Shall we wait another year, and permit one thirtieth part of our race to die, while we are discussing a question of expediency? Or, that we may consult every brother in the land, before we move forward? No, brethren, to these questions we believe that there can be but one answer—Oward! onward! in the fear and strength of Israel's God. Would any thing be gained by delay? The British Baptists have waited several years, and entreated the Calcutta Bible Society, and the British and Foreign Bible Society to revoke their decision, and come to their aid; but in vain! Had they acted with that prompt independence, which their painful disappointment has taught us to adopt, thousands might have received the word of God, who have died without the boon! Had the American Baptists commenced this work years ago, who can compute the amount of good which might have been effected? That we were not prepared for such an undertaking, though true in itself, was but a poor apology for those whose paramount duty is, at all times to be ready to obey the command of their Lord: "go teach all nations."

To divide, and by dividing, to neutralize our moral power, has too long been the successful policy of the great adversary. May the Holy Spirit graciously unite us, even as "the soul of Jonathan was knit with the soul of David, for Jonathan loved him as his own soul." The formation of an American and Foreign Bible Society is a magnificent enterprise: in which, more than in any other measure, we may confidently hope to witness the harmonious concurrence of the whole denomination. Here is a field in which the energy, and holiest affections of every Baptist may be engaged, nor can we doubt that our brethren will unanimously and cheerfully respond to the claims of a duty so obvious, so imperious. In their church polity, it is the glory of the Baptists to act as independent bodies: but in the work of distributing the Bible throughout the world, they should move in unbroken phalanx. We do, therefore, earnestly entreat each Baptist Church in the United States, to lose no time in organizing an Auxiliary Bible Society within the bounds of its own congregation, and as soon as practicable to give information of the fact to the Corresponding Secretary of the American and Foreign Bible Society. Brethren in Christ, consider the urgency of the case—remember the claims of perishing millions, and let it be seen, that Baptists are anxious to come "to the help of the Lord against the mighty."

Beloved brethren in the Lord—engaged in a common cause, let us resolve to be united,

Our means are ample,—Eternal truth is on our side, and God has promised that it shall prevail. We want nothing but concert, to make its influence felt, from East to West, and from pole to pole.

From the American Baptist.  
VERSIONS OF THE BIBLE,  
MADE BY BAPTIST MISSIONARIES.

During the discussion of the Bible Question, many doubts were expressed even by our own brethren, as to the character of versions of the Scriptures made by Baptist Missionaries in Asia. This induced me to write to England for authentic information on the subject, and the following extracts from letters now on file at the Baptist Missionary Rooms, London, will effectually remove those doubts from the ingenuous minds which have hitherto entertained them.

October 13, 1813.  
To Rev. Joseph Hughes, Sec. of B. and F. B. Society—

In a letter which I lately received from Dr. Carey, he mentions having received one from you, inquiring in what way certain words were rendered in their translations. He wished me to inform you that they had rendered *baptizo* by a word that signifies "to immerse;" and *episcopos* by a word that signifies "an overseer."\*

ANDW. FULLER.

\* This word is in the common version rendered *baptize* and *oversee* indifferently. It strictly means one who oversees or superintends.—Ed. Bar.

Extract of a letter from Dr. Marshman, to Andw. Fuller, Secretary of the Bap. Miss. Soc., dated

November 23, 1812.

No Eastern version has left *baptizo* and *episcopos* untranslated. Not the Tamil, nor the Cingalese, nor the Persian, nor even the Chinese version, made formerly by the Jesuits, which Dr. Morrison carried with him from England. Even that renders, "He was baptized,"—"He received washing," or "a washing," which Morrison has not altered, in the copy of the Acts, which he has edited and published.

As a question has also arisen with reference to brother Judson's Burman translations, in consequence of the letter addressed, some years since, by the Baptist Missionaries to Professor Stuart, of Andover; it is proper in this connection to say, that *baptizo* and its cognates were translated by words signifying *to immerse, immersion, &c.*, and an edition of the Burman New Testament, containing said translations, was printed and circulated, before that letter was written.

SPENCER H. CONE.

From the Christian Index.

THE BAPTIST CONVENTION OF GEORGIA.

This body adjourned its late session at Talboton on Tuesday the 3d inst. to meet again, by the will of God, at Ruckerville, Elbert county, on Friday before the first Sunday in May 1837. The meeting was numerously attended. All the Associations (with the exception of the Sunbury, whose Managers failed) and societies of which it consists, were well represented, and several new ones added. The session was truly harmonious. Several very weighty considerations were brought before it and decided by a cheerful and gratifying unanimity.

Resolutions were passed favorable to the establishment of a Baptist Sunday School Union, and \$3000 were appropriated (which with other sums that might be added), to buy books as the beginning of a library in this State, for that purpose. Also approving of the formation of a Baptist Bible Society, or some plan, which may be by the denomination thought best, for the publishing of the Burman Bible, and other faithful translations, which may be made among the heathen nations. The project of a Southern Baptist College, to be built at this place, was reported by the Executive Committee, and adopted unanimously with peculiar feelings of pleasure; and resolutions were passed to carry it into full effect. \$100,000 must be secured by subscription, or pledges, before the College can be commenced.

The pledge made to raise, by the blessing of God, for Foreign Missions \$3000, if we include what has been designated for the publication of the Burman Bible—and we may say has been more than redeemed—almost doubled! The Convention viewing the greatness of the work of evangelizing and furnishing the millions of perishing heathen with the word of God, has resolved in the strength of the Lord of Hosts, to make an effort to raise for foreign missions (which will include the publication of the Bible) \$10,000 for the ensuing year. Let no man's heart fail him for fear lest he shall not have the means. God's plan, recommended by Paul, 2 Cor. ix. 6-8 to be furnished for all bountifulness, is to be liberally bountiful. Notice the 8th verse of the chapter cited above.

SPECIMEN OF WELSH PREACHING.

A short time before embarkation, while in Liverpool I had the pleasure of hearing the Rev. William Williams, of Wern. He was supplying the pulpit of the Tabernacle, a Welsh Church belonging to the Congregationalists.—Mr. Williams is a self-made man, but possessed of a superior mind; in early life, he was a shepherd among the mountains of Wales, but the Lord of the vineyard had higher and nobler employments for his youthful servant.—After remaining in the Seminary about two years, he remarked to a fellow student, "Look at the broad and whitening field before us, souls are famishing for the bread of life, we have been here a long while preparing our sickles, come, the Lord of the harvest is now calling us to thrust in our sickles, and begin the work." In the destitute churches his ardent and energetic mind found full and successful employment for more than thirty years the Lord has smiled upon his labors, his praise is in all the church-

es—almost every Congregational chapel in the Principality has echoed with his powerful and winning eloquence—and multitudes will yet rise and call him blessed. On this occasion he preached from John 10: 10. After an interesting exordium, appropriate and simple, he remarked that the text might be rendered, "I came that they might have life; and that they might have more than life." It was life for Noah to sing praises in the ark, while the shrieks of the perishing antediluvians mingled with the roar of the terrific flood:—that the ark should rest in safety on the mountains of Ararat, that he should possess the earth and receive manifestations of divine regard—this was more than life. It was life for Mordecai, when his enemy had erected for his destruction a gallows fifty cubits high, to be rescued from the jaws of an ignominious death; but to be taken from under the gallows into the king's palace—to be arrayed in the glittering robes of royalty and seated near the throne; this, was more than life.

It was life for the guilty sinner, when rolling in his blood, that Omnipotence should stay the stroke of justice—avert the wrath of God from overwhelming his sinking soul in deep despair, and irretrievable ruin—but to restore the rebel to the favor of God—to plant his feet on the rock of ages—to hear the strains of triumph in the swellings of Jordan,—to see the ransomed soul before the throne of God, a beam of glory in the crown of Jesus, to dwell forever in the unclouded presence of Jehovah, this is more than life.

Noah had his ark—Mordecai his Esther—but whence cometh salvation to the helpless sinner? How is he raised from hell to heaven? How is the presumptuous rebel made a beloved son? I came that they might have more than life; I, who am strong to save, am mighty to deliver, stood between the dry stubble and the consuming fire,—I, when the bright angel and the tallest scraph could not bring salvation, undertook the stupendous task of rolling away the curse of violated law, of answering the claims of injured justice, of opening the prison doors that mercy might enter and embrace the chief of sinners. He came, my brethren, to suffer, the just for the unjust, under the law that he might redeem those that were under the law. His mission was an era of love and mercy. He came a babe wrapped in swaddling clothes—a man of sorrow without a place to lay his wearied head—to tread the wine press of the wrath of God, to encounter the powers of darkness, to battle and forever vanquish the combined host of hell, to ascend the heights of glory where he ever lived to make intercession for his people. Salvation is of grace: the coming of Christ, his perfect atonement is the foundation and the top stone of our redemption. Ask the general assembly of the redeemed in glory, how came they to inherit those rich possessions—those glorious thrones: their golden harps strung to the highest note would sound, "Not unto us—not unto us, but unto him that loved us, and washed us from our sins in his own blood, to him be glory and dominion forever and ever—Amen." B. W. C.

INTERESTING CORRESPONDENCE.

Our readers will be gratified to learn that the following is the first of a series of communications, which a gentleman recently returned from a Tour in Europe has engaged to furnish. We are confident, from his high standing as a scholar and a Christian, that his communications will be read with much interest and profit.—Reli. Intel.

To the Editor of the Religious Intelligencer.

REV. & DEAR SIR.—The following hasty notes were made during a visit to Switzerland in the course of the last summer. They are simply the memoranda which an interested—oftentimes enraptured traveller would naturally note down to perpetuate with himself feelings of gratification,—to recall, when time and distance have far separated him from them, scenes and incidents that have once given him pleasure or excited interest;—designed to serve as indexes to past events,—as outlines for memory to fill out and color. If information or imagination will do for others what memory will readily do for him, his hopes will be more than realized. The familiar, confiding style of the "Epistle" and of the "Journal," authorizes—nay requires, the frequent use of the suspicious "I," and the less ostentatious "we," which may unconsciously, find their way into these communications, and will vindicate them from the charge of egotism. The order of time and event is adopted,—not that of place or subject. He who wishes to have the original impressions made on the mind of the traveller reproduced on his own, must be content to follow him in his wanderings, always treading in his footsteps.

At 5 o'clock on the morning of the 30th of May my companion and myself left Domo d'Ossola, a small town in Piedmont at the foot of the Alps, about to realize our long indulged desire to witness some of the grandest works of nature. We were to cross over a road which deserves being numbered as the eighth wonder of the world. Our previous day's journey had given wings to our curiosity—before not a little excited. We had left the rich plains of Lombardy, covered with all the luxuriance and bloom of a genial spring;—passed along the margin of Lago Maggiore, surrounded by the rich scenery, and decorated with the lovely Borromean Islands; and just begun to penetrate the wild and broken scenery of the lower Alps. The numerous beds of granite, the rapid streams, the bold and rugged cliffs, gave us timely warning of our approach to something more bold and grand and terrific.

The road by which we were to cross the Alps was the famous Simplon road,—built by Napoleon in 1801—5, at the expense of the French and Italian governments. On the Italian side it follows the course of the Simplon, a small stream which runs into the Vedro. The road is about twenty-five feet in breadth. The

ascent is very moderate—never exceeding one foot in thirty. It is admirably sheltered in most parts from cascades, avalanches and winds.—The Swiss side is kept in good order. The Sarдинian government, we were told, does nothing to keep it in repair. Of course, on the southern side it is fast going to ruin; and unless something be soon done, must ere long be impassable.

The rain had been falling almost incessantly for the last two days, and we were expecting to see the Alps in their most terrific and impressive appearances; but our anticipations were far exceeded by the reality. The mountain torrents, swollen by the rains, were pouring down on every side; some from such vast heights as to reach the ground in almost imperceptible vapour; some hugging close to the rock as they descended, resembled streams of silver gliding down the mountains; others were leaping fitfully and fearfully from rock to rock—darting out the white spray in fantastic forms ever varying; others still were falling in unbroken sheets down immense precipices. Some fell upon elevated parts of the mountains and having been lost to the sight for a few moments again appeared in the form of foaming torrents. Others fell into wells, dug for the purpose beside the road; and others into deep and frightful chasms. In one place the entire waters of the Vedro discharged themselves in one solid column into a deep abyss, from which the spray was thrown up above a hundred feet. No one could have ever crossed the Alps under circumstances more favorable for observing this interesting feature of Alpine scenery; whether the number of cascades or the quantity of water be regarded. The road passes through scenery of the boldest and grandest description. Mountains rising precipitously to the skies overhang it on either hand. Deep and awful chasms, into which apparently but a slight misstep would precipitate the awe-struck traveller, extend along its side. It passes through long grottos of solid granite; over bridges elevated on high arches across torrents that roar with the voice of thunder below; causeways that are built up hundreds of feet from the foundation; immense beds of snow and ice that summer's heat never dissolves; piles of rubbish and debris that point out the course of some destructive avalanche; through galleries that run one above another backwards and forwards, making steep and precipitous mountains of gentle ascent; by refuges erected here and there along the road, reminding the traveller of the dangers that may be encountered on his way.

After having passed through the wildest and boldest parts of the road, in the midst of an almost incessant rain, which, however, far from lessening, only added to the terrific grandeur of the scenery, we arrived at the village of the Simplon, near the summit of this part of the Alps, half past eleven. This village is situated 4550 feet above the level of the sea, about four miles south of the highest point of the road. Deeply engraven on my memory are the sensations with which I entered the lonely hotel at this place; and none but he who has been exposed to the damp walls, tile floors, dark, filthy rooms and otherwise uncomfortable dwellings of Italy, its oppressed, ignorant, superstitious inhabitants, its pests of custom-house officers, police men, and beggars, can in any degree conceive them. I was standing on a wooden floor beside a warm stove. Neatness and comfort appeared every where around me. I was in Switzerland—had left the land of vice, ignorance, superstition, beggary—and entered the land of freedom, intelligence, virtue, and true religion. A last, a glad farewell I gave to Italy;—to Italy with all her noble monuments of past ages, her rich treasures of art and science, her sunny climes, her deep blue sky and verdant plains. A first, a joyful welcome I gave to the land of the Swiss, and gave thanks to a kind Providence that had guided my steps therethrough.

For the Christian Secretary.

JOB XXIII. 24.

"If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacle: then shall thou lay up gold as dust, and the gold of Ophir as the stones of the brook."

If these words convey the sentiments of divine revelation, then worldly prosperity and a great amount of earthly treasures are secured infallibly to those who are faithful to God. But we are assured from scripture that the most faithful to God, had trial of cruel mockings and scourgings, of bonds and imprisonments; they were stoned, they were sawn asunder; some of them were slain with the sword; wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented. They wandered in dens and caves of the earth. We are further assured by the same authority, that the wicked are not plagued like other men; that they enjoy great prosperity, while the faithful are in adversity and enduring great affliction. So far as we are capable of judging of the goodness or wickedness of men from their actions and conversation, in connection with what we know of their worldly circumstances, we see clearly, that this world is not the place of retribution, and that we are not allowed to judge of the goodness or wickedness of men's motives, by their prosperity or adversity, joys or sufferings, while in it. Yet this was the criterion by which Job's friends judged him to be a very wicked man; nay, a base hypocrite. They contended that if Job were the good man he pretended to be, God would not have sent upon him such great affliction; but on the other hand, would have increased and perpetuated his worldly prosperity and glory.

This was the opinion of Eliphaz, as appears in the passage which heads this article. But it is not the sentiment of inspiration, nor corroborated by facts. It will here be asked, if the passage in question does not belong to the canon of scripture? and if all scripture is not given by inspiration of God? Certainly, and is profitable for our instruction—but it so

where claims that all its communications were made by inspired persons, though, to be sure, they were recorded under inspiration of God, for our learning. Some parts of the scriptures were spoken by good men as they were moved by the Holy Ghost; see 2 Peter i. 21. Other parts were uttered by bad men under a constraining influence, as in the case of Balaam; see also John xi. 47—52; and even the brute is once employed as the organ of communication, speaking with man's voice, to reprove the madness of the prophet. Other portions of scripture are also spoken by wicked men and devils, in contempt of God, in which are exhibited the enmity of men's hearts against God, and the diabolical designs of mischief practised by the Prince of darkness against God, against men, and against saints. And lastly, by good, but uninspired men, in which we learn that good men may exceedingly err; consequently, that their words cannot be relied on any farther than they are in accordance with the general tenor of scripture; Job xii. 7—9. To this class belong the three friends of Job. There is clear evidence of their being good men, and equal evidence that God did not speak by them, for he did not approve of what they said. They said many things, which in themselves considered, were important and good, but even these, they misapplied in the case of Job. So that their communications on the whole were instrumental in furthering the designs of Satan, by provoking Job, and by increasing the anguish of his afflictions.

Now if the criterion by which they determined Job to be a wicked man be correct, then the following consequences are fairly deducible. First, this world is the only place where the virtue of men is rewarded, and their sin punished, and we may learn how wicked a man is by the punishment he endures; or how good he is by the degree of his prosperity. Second, that the rewards of virtue, and the punishment of sin are both of a worldly nature; for plainly, his confidence in God was unshaken, and his troubles were of a worldly nature. Third, on such supposition, it would extinguish the last ray of comfort for the afflicted, and afford an occasion of triumph to the self-righteous wicked. The latter would tauntingly say to the afflicted, altho, aha, it is good enough for you, you richly deserve it; were you as faithful to God as myself, you would be as free from affliction; and in a word it makes the scriptures contradict themselves.

It may be said by some, that denying Job's friends the honor of inspiration, gives great advantage to those pretenders to Christianity, who will believe nothing to be revelation but what agrees with their own selfish views and feelings; and thus when you name to them a passage of scripture that opposes their doctrine or practice, O! say they, that was Peter; that was John, or, that was Paul; they were but men, and as liable to err as others. Now, to treat revelation in such a manner, is a species of infidelity, and is by no means a parallel case with the exposition as given above. We dare not reject any scripture as recorded by inspiration of God, nor any communication in itself from the various speakers, until it be clearly proven that they were not inspired. It has been proved the friends of Job were not inspired, that God did not speak by them; see Job xii. 7—9. We therefore, have no authority to believe what they said, unless it agrees with the words of those who were inspired. Some may object, that if the above be correct, it must be difficult to determine what is the mind of the spirit in the word of inspiration, and what is not. But God has taken care to guard the sacred pages against any such confusion. Let the reader but notice the characters of the speakers; the circumstances under which the communications were made, and especially let him compare scripture with scripture, and he will clearly perceive what is the mind of the spirit, and that all scripture was given (as explained above) by inspiration of God.

Finally, though the passage heading these remarks was misapplied in the case of Job, there is, nevertheless, truth contained in the passage, and in a sense which they did not intend, applicable to many Christians, to sinners, and to a considerable extent to Job himself. If backsliders and sinners do not return to the Almighty, they will not be built up on the ground and pillar of the truth; but if they do thoroughly return to the Lord, they will put iniquity far away from their tabernacles, and they will be both upright before God, and in their dealings with their fellow men; for the turning of the heart to the Lord is ever followed by a reformation in the life. It is, moreover, an un-failing truth, that the soul that is faithful to God, will prosper in his soul, and prosper in heaven; he will lay up much gold, finer than the gold of Ophir, treasure in heaven, worth infinitely more than all the treasures of this world, and shall enjoy them forever. God grant that this may be our happy

## CHRISTIAN SECRETARY.

sure, the just and friendly rebuke of a christian brother, by the luxuries of wealth, distinguished and shining talents, superior mental endowments, in the exercise of laudable benevolence toward the cause of religion, when, openly, constantly, or only occasionally deviating from the unerring standard of faith and practice, that rule of christian conduct continued in the Bible, and given by the Divine Saviour, whose disciples and professed followers they acknowledge themselves to be. If within such deviations are palpable, a partial course is pursued in reference to them, it cannot but be productive of the greatest possible amount of evil. It should always be remembered that the world are strict scrutinizers of our conduct, neither are they poor judges of what christians ought to be; such partiality cannot fail to attract their observation and call forth their comments; hence the cause of Christ suffers, his gospel is dishonored, and much is detracted from the purity, the holiness, and the divine excellence of our christian faith and profession; such a course, also, cannot but be exceedingly injurious to the censurable brother.

If he be really a new creature in Christ Jesus, and passed from death unto life, but has fallen into some great error, or relapsed into a state of awful apathy and indifference, by remaining unreproved, and unnoticed, it will be likely to confirm his errors, to quiet his slumbers, and lull him into a state of self-deception, and dreadful security, which may well nigh prove his ruin, and lay in store for him hours of the deepest anguish, and the most bitter reflections. In those hours of deep distress, (which will certainly succeed if he be a christian,) he will most deeply lament the unfaithfulness of those associated with him in the bonds of christian fellowship, and say, "why did you not warn me of the dreadful precipice over which I was about to plunge?" If the censurable party be not a christian, oh in what dangerous circumstances is he placed! and how much this danger is increased by the cruel kindness—the partiality—the unfaithfulness of his misguided brethren. If such a soul is finally lost, who can wonder? and upon whose skirts will his blood be found? Removed from the warm hearted—the pathetic—the soul-stirring appeals addressed to those not sustaining this christian relationship, and from the faithful and kind rebukes of those to whom he does sustain the relation, on what dangerous ground he stands!

Neither ought any connected with the church to be so neglected—so overlooked, and considered of so little consequence, as, when pursuing a devious course, to be disregarded, and escape the fruitful admonitions, the just and merciful rebukes of their brethren; this course may be equally fraught with the most lamentable consequences as the other. If they are real christians, they feel, and that most deeply, this unpardonable neglect manifested towards them; and they feel little encouragement—little energy, and christian fortitude to bestir themselves, being alone, unnoticed, and unregarded. Or they may pass on in the neglect of duties, unconscious, perhaps themselves, of their real condition; or they may observe the course pursued toward others of their brethren in more favorable circumstances, and draw their inferences accordingly. They observe the distinctions created by wealth, pride, popularity, &c., and become disheartened as they look into the gospel and behold the strange inconsistencies of those, their professed brethren.

If they are not christians, their condition, to which, when we add the infidelity and partiality of professing christians, is equally dangerous, and productive of the most lamentable consequences in any situation, circumstances, or station of life.

I take it here, for granted, that the "cold hearted" christian, the one who does not "walk on gospel ground," is pursuing a censorious course of error, and one which is derogatory to the christian profession, and will ultimately, if he continues thus to slumber, thus to remain at "ease in Zion," be led into more open, and overt acts of wickedness. Are the darkened sky, the pitiful gleam of lightning, the roar of distant thunder, precursors of an approaching storm? So, I believe, a state of apathy, coldness and indifference in religion, are sure precursors of greater delusions from the path of holiness, the path of duty, of safety and peace, and the path which is pleasing in the sight of God.

Such a course of partiality cannot obtain the approving smile of heaven; it is so contrary to the spirit of Christ, and the genius of the gospel, it cannot call down the genial influences of the Holy Spirit. A church so circumstanced, and so conducting, must remove the stumbling block out of her way, and repent, and do her first works, in order to be blest with a revival of pure religion. She must awake to duty, and shake off this dust of the world, this conformity, and this temporizing spirit, in order to be blest of heaven, and be approved in the duly of final account. She never can be presented faultless before the throne of God, until this is accomplished; then shall she shine forth in all her glory, and exceeding strength, diffusing light and blessedness around, exerting a salutary influence at home and abroad. Then will religion be revived, and the world be blessed through the church.

JUSTITIA.

For the Christian Secretary.

Mr. Editor,  
The following pieces were presented by several persons to, and received by the Ministerial Conference of Ashford Association. If you deem them worthy the room they may occupy in the columns of the Secretary, they are at your disposal.

N. B.

Did the apostles do right in casting lots for the apostleship, vacated by the apostacy of Judas?

We take the affirmative of the question, in support of which the following reasons are respectively offered.

First, in questioning the rectitude of the acts of the apostles, in matters of moment, connect-

ed with the church or kingdom of Christ, we take a dangerous liberty, if indeed we except such of them as are clearly condemned by other parts of scripture. The church is said to be built upon the foundation of the apostles and prophets, and, it is thought, could hardly be permitted to err in a matter of so great importance as the designation of one of the twelve foundations upon which the church was to build to the end of time. More improbable still that they should be wrong in giving forth the lot, which was the very act which manifested how deeply they felt their own incompetency for the designation. Christ had not made the election himself, but as the fall of Judas, and the transfer of his office to another were subjects of prophecy, Peter seems to have acted in the most judicious manner of which the circumstances would admit, when he first adverts to that prophecy, and shows the apostles that Christ by his spirit in David, had given direction to transfer the office of Judas to another. His bishoprick let another take; then states that it must be from among those who had accompanied him from the time of John's baptism, to the day that Jesus was taken up to heaven, that he might be a suitable person to witness with them his resurrection; selected two, probably such as they deemed most eligible; prayed to God for a right direction of the lot; acknowledged it to be his exclusive prerogative to know the heart, which was a virtual confession of their own ignorance, and then referred to God the final decision by giving forth the lot. It is difficult to conceive of a course more prudent and pious on their part, and more honorable to God, in a case of so much importance, where no explicit direction was given them by the great head of the church.

Second, there is no passage of scripture which prohibits or seems to prohibit, the giving forth the lot, either directly or indirectly, while on the other hand, we have several instances of the sanction or co-operation of God in deciding matters of doubt, by affording the information desired. It was by giving the lot, that Achas's iniquity was brought to light. By the same method Jonathan's violation of his father's law of fasting; and even the lot given by the heathen mariners, was the method by which God pointed out to them his fugitive prophet. It is doubtless the abuse of this method of obtaining the knowledge of the divine mind which has led some to doubt the justifiability of a course, in which the scriptures assure us the whole disposal thereof is of the Lord. To seek a decisive and explicit expression of the divine will on speculative and unimportant affairs, from unjustifiable motives, or where the scriptures afford all the information we need, must ever be offensive to God; and so must prayer or any other religious duty thus perverted.

### BIBLE CLASS QUESTIONS.

QUESTIONS ON THE ACTS OF THE APOSTLES.  
Lesson 3.

Chap. ii. verse 1-13.

Verse 1.

1. What is meant by "the day of Pentecost"? 2. What are we to understand by the declaration, that "the day of Pentecost was fully come"? 3. To whom does the pronoun "they" in the latter part of this verse, refer? 4. Can you determine in what place the individuals referred to were assembled? 5. What is meant by their being "all with one accord"? 6. What important lesson is suggested by the union which the disciples manifested on this occasion?

Verse 2.

7. What may we learn from the fact, that the sound mentioned in this verse, "came from heaven"? 8. What is intimated by its resembling "a mighty rushing wind"? 9. What was it that filled the house? 10. On what account does it seem to have been proper that the descent of the Holy Spirit on this memorable occasion, should be attended by such an unusual phenomenon?

Verse 3.

11. Are we to suppose that each of these tongues was forked, or divided into parts? 12. What is intimated by the fact that one of these tongues sat, or rested on each of the disciples? 13. What is signified by the fiery appearance of these tongues?

Verse 4.

14. What is meant by the declaration, that the discourses "were filled with the Holy Ghost"? 15. Are we to suppose that each of the disciples was enabled to speak in the language of every nation? 16. What advantage was likely to result from conferring on the disciples the gift of tongues? 17. What reasons can be assigned for supposing that this ability to speak with tongues was miraculously bestowed on the disciples?

Verse 5.

18. Who are meant by the "Jews" spoken of in this verse? 19. What reason can be assigned for their being at Jerusalem at this time? 20. What do we understand by their "dwelling at Jerusalem"? 21. How are we to understand the phrase, "out of every nation under heaven"? 22. How came the Jews to be so widely dispersed? 23. Why are the Jews, mentioned in this verse, said to be "a detestable men"? 24. Can you see any display of the wisdom of God in those arrangements of his providence which assembled at Jerusalem Jews, from so many different parts of the earth, on this interesting occasion?

Verse 6.

25. In the clause, "when that was noised abroad," to what event does the historian allude? 26. Whom does he mean by the "multitude" spoken of in this verse? 27. To what place did the multitude resort? 28. What is meant by their being "confounded"? 29. What cause is assigned for their being affected in this manner? 30. Can we wonder at the effect which this strange and unprecedented occurrence produced on their minds?

Verse 7-8.

31. Why do they ask, "are not all these that speak Galileans?" 32. Did their foreign Jews consider the Hebrew as their native tongue?

Verse 9-11.

33. Why were some of these Jews called "Parthians" others, "Medes;" others, "Elamites," &c? 34. Where was Parthia situated? 35. How long did the empire of the Parthians last? 36. What was there remarkable in their manner of fighting? 37. Were the Parthians a powerful people? 38. What language did they speak? 39. Where was Media? 40. How large was Media? and what was the quality of its evil? 41. What language was spoken in Media? 42. Where was Elam? 43. What was it called by the Greeks, and Romans? 44. What is it now called? 45. What was the character of the Elamites? 46. What language did they speak? 47. What was the name of their capital? 48. How large was it? 49. By what superb building was it adorned? 50. What do its inhabitants pretend to show? 51. What does the word "Mesopotamia" signify? 52. Between what rivers was it situated? 53. What is it called in Hebrew? 54. By what other name was it anciently called? 55.

Our time does not allow us to say more, only that the essence of the whole gospel was in a concise and luminous manner spread out before the minds of the audience, and with deep effect upon the pious. The preacher then passed with ease to bring his subject to bear upon the obligations under which the votaries of wisdom are laid, to make known to all men the glad tidings of salvation; by both the living preacher and

the written word; as by so doing they justify God's plan of salvation. In connection with the latter, Mr. C. mentioned the recent organization at N. Y. of the American and Foreign Bible Society, and the reasons for it. He mentioned some historical facts in themselves important to us as Baptists, and no less creditable than important, showing that the Scriptures in Chinese were translated by Dr. Marshman, and printed by the English Baptist Missionaries in Bengal years before Dr. Morrison had completed his translation.

More of this hereafter.

The Report of the Board and state of the treasury are necessarily passed over, except that we are told, that about \$1,300 have been secured during the year, for Home Missions.

On Thursday forenoon, and without a dissenting voice, a State Bible Society was formed, auxiliary to the American and Foreign Bible Society. We have no list of its officers. We now hope and expect that the churches will form societies auxiliary to the state society, and raise and forward immediately a liberal amount of funds.

The session was one of uncommon activity, harmony and despatch. We should gladly give a more extended account, including the Tract and S. School anniversaries, had we time or means. Our personal attention at these meetings is wholly and necessarily devoted to a single object, and that of a nature to preclude from taking notes of proceedings; and we find a discouraging disinclination in those who could, to prepare such a record as we desire for immediate use. It is for this reason that papers printed far from our places of meeting often give more extended and early information than is given by us. They are enabled to do it by the willing faithfulness of brethren who attend from their places, and send them early returns of what passes; while we can neither attend to it personally nor procure any one to do it for us.

AMERICAN SUNDAY SCHOOL UNION. The twelfth anniversary was held at Philadelphia, on the 23d and 24th of May. On Monday evening, the Rev. J. B. Taylor, of the Baptist church in Richmond, preached a sermon from Matt. xvi. 3, and Isa. xxviii. 6. "Can ye not discern the signs of the times?" "Wisdom and knowledge shall be the stability of the times." His object was to treat of the "Exigencies and Responsibilities of the times." The Report of the Board of managers is a document of immense interest. From the mere labor of establishing Sunday Schools, and supplying them with suitable books, which was all the labor contemplated at the formation of the Society, the Providence and blessing of God have unexpectedly drawn them onward to other relative objects, by opening before them field after field, and thus urging upon them claim after claim; till it now appears criminal to think of circumscribing their plans and efforts within any limits less extensive than the whole world.

The rapidly accumulating demand for aid in both men and means, which are borne to the managers from over mountains, vales, prairies and rivers, from crowded cities, peaceful hamlets, villages new and old, from the north and the south, the east and the west, and from the most distant lodges of the Indians, whether the missionary of the cross has found his way on our vast continent, are of themselves overwhelming. But to form any thing like a just idea of the extent of the territory embraced by the Union, every continent of earth, every island of the sea, every foreign missionary station, must be added to the account. Perfection in every iota of plans and labors so vast, so varied, is not to be looked for. But an examination of the details of its operations affords pleasing evidence, that those men who have the supervision of its affairs, have sought and obtained wisdom from on high. They are manifestly acting for the good of MAN. And the generally enlarged and liberal principles on which they proceed commend themselves extensively to Christians. Were it in our power, it would afford pleasure to spread before our readers the entire Report. We must however, content ourselves with limited remarks. The Rev. Drs. Babcock, Lippincott, and Taylor, addressed the assembly.

The Rev. Dr. Chapin presented the first resolution as follows:

Resolved, That the paternal and religious influence now exerted in many of our seminaries of learning, afford good ground to hope that the piety of our young men preparing for the sacred ministry, will not be diminished but nurtured and strengthened during their preparatory course.

The Rev. Hervey Fitts proposed the following:

Resolved, That this Society be recommended to the patronage of the churches as an important instrument of converting the world to God.

The Rev. E. Nelson, as follows:

Resolved, That while we acknowledge with devout gratitude the divine goodness in enabling the Board to assist every worthy applicant the past year, it is recommended to them to adhere to the same course the year to come, and that we will sustain them in so doing.

Each mover sustained his resolution with weighty and appropriate arguments. It is not in our power at present to state the amount of funds.

The receipts of the year ending March 1, 1836, have been as follows:

Donations to the Valley Fund, \$11,347.06

Southern, 5,421.94

Foreign, 2,231.95

Missionary, 127.57

General, 19,185.66

Making the total of donations, \$34,322.18

The amount received for books sold was 31,189.43

Amount borrowed, 2,092.34

Making, with the balance on hand at the commencement of the year, (\$920,10.) \$72,524.10

The expense of the publication department, including all the cost of the preparation and printing of works, was \$8,125.57; of the missionary and agency department, \$9,576.; of the depository in Philadelphia, \$7,430.67. Loans have been paid to the amount of \$3,335, reducing the amount of borrowed capital to \$15,625.25.

The National Preacher, for May 1836, is received.

It contains two short but excellent sermons; one by Rev. Wm. T. Hamilton, of Mobile, Al., from Ps. xxvi. 9. "Gather not my soul with sinners."

It is the preachers object to show why fellowship (participation or society) with sinners after death is to be deprecated.

This he does under five heads.

1. Because they will constitute a community exclusively evil, in which not one holy, or virtuous, or good will be found.

2. Not only will the society be composed wholly of the wicked, but their evil passions, uncontrolled, will be the source of constant wretchedness.

3. They lie under the curse of Almighty God.

4. To aggravate the curse, memory will still live, and conscience never fail to perform her dread office.

5. They know their doom is unalterably fixed; escape, relief, and change, and death, are alike hopeless.

The impressive remarks on those last two topics will be found on the first page of this paper. The other sermon is by the Rev. Ira Tracy, Missionary to Eastern Asia, from Philipianus ii. 5.

The Rev. Elisha Cushman has resigned the pastoral office of the Baptist Church, in Plymouth, Mass.

The subscriber expects to be far from this state for six or seven weeks next ensuing; all communications and letters for or about the Christian Secretary should, therefore, be addressed to Philemon Canfield, and not to me,

AUGUSTUS BELLES.

Young ROBINSON, who has been on trial in New York, for the supposed murder of the bawd, Ellen Jewett, was acquitted by the jury after a few minutes consultation. By the remarks of a gentleman direct from New York, it is evident this is not an escape from justice, but a just decision.

### SUMMARY.

The Methodist General Conference, now in session in Cincinnati, have elected to the office of Bishop, the Rev. Dr. Fisk, of the Wesleyan University, now in Europe; Rev. T. A. Morris, of Cincinnati; and Rev. B. Waugh, of N. York.

**BREAD STUFFS.**—It appears that there is no part of Europe—old and crowded Europe—in which the staff of life commands so high a price as it does at this time in our own U. States.

The ashes of Christopher Columbus, the great discoverer of America, now repose in Havana. They are in the great Cathedral in an urn, enclosed in a niche, and are watched and protected with the greatest reverence.

**NOVEL IMPORTATION.**—Five large African Male Asses of nearly a milk white color, were landed on Saturday from the brig Commaquid, which arrived here on Friday from Gibraltar. These animals are altogether unlike in appearance to the English Ass or Donkey, which is a diminutive little animal and of very little use as a beast of burthen. The African Ass, on the contrary, as large as a middle sized horse. The present importation—although there are probably Asses enough already in the country—is likely to prove a valuable acquisition.—N. Y. Jour. Com.

A house situated in Thomas street, Liverpool, fell in on the morning of the 1st of March, in consequence of being undermined by digging a foundation for another building. There were twenty one persons in the building at the time of the accident, of whom six were killed, nine severely bruised, and six who escaped unhurt.

The Boston Post says—"Some of the fancy larks of Providence got up a fancy ball last Sunday evening, and found themselves in the house of correction on Monday afternoon—by the time they got fairly sober."

### MARRIED.

## POETRY.

THE ORDER AND WONDERS OF CREATION.  
FOR SABBATH SCHOOL SCHOLARS.

Selected for the Christian Secretary.

"Can you tell me, school-mates dear,  
When this world was made so fair?"  
"Yes, its being first was given,  
When God created earth and heaven;  
When the light began to play,  
On the first, the new-born day."  
"Well, dear school-mates, can you say,  
What occurred the second day?"  
"The firmament arose so fair,  
The waters to divide—in air  
Some waters hung; others fled  
To their own appropriate bed."

"Now children tell me if you can—  
What on the third day was done?"  
"The ocean, seas, and rivers wide,  
Roll'd their waters, swelled their tide;  
Then settled down the earth or sand:  
What was that call'd?" "It was called dry land."

"What else? Now tell me school-mates dear."  
"God made the trees and grass appear;  
The bright green leaves and swelling buds,  
The fragrant flowers and fruit for food;  
God then saw that all was good."

"On the fourth day what was done?"  
"At God's command now rose the sun,  
With golden beams of glory bright,  
High in the heavens to give us light;  
At night, the moon and stars appear'd;  
Obedient to their Maker's word;  
With grass and flowers the earth was spread,  
And high o'er all the light was shed."

"And can you tell as we go on,  
What on the fifth day was done?"  
"The waters now with fish were stored,  
And high in the air the birds now sard;  
To sing their great Creator's praise,  
For what was done in these five days."

"To sing their maker's praise was sweet;  
But was creation now complete?"  
"No; into life the sixth day brings,  
Cattle and beasts and creeping things;  
The grass to them God gave for food,  
And He beheld, and all was good."

"And did the Lord his work now close?"  
"No; into being man now rose;  
A body formed of earth's cold clod;  
A soul, the image of his God;  
He differed much from all the rest;  
Man was the noblest, man the best;  
The sixth day closed; and all creation stood,  
To show the wisdom of its Maker—God."

"How did the seventh day dawn?" "Twas bless'd.  
The sons of God kept holy, happy rest;  
With songs of joy the aerial heavens rang,  
And all the morning stars together sang.  
Thoughts of wonder; O how mighty!  
How stupendous! how profound!  
All the stars that sparkle yonder,  
Rolling orbs of vastness round;  
Thoughts of wonder, O how mighty!  
How stupendous! how profound!"

From the Christian Witness.

## THE LOST TRAVELLER.

## A RECENT FACT.

At the close of a mild day in September, 1835, a solitary traveller, on horseback, was winding his way through one of the vast prairies of the State of Illinois! His dress was coarse and plain, and appearance way-worn and fatigued. A shade of serious thought rested on his brow, but the mild light of his eye told a tale of inward peacefulness. The lone traveller was a servant of the Lord Jesus Christ, who had left for a time the flock he had gathered in a distant part of the State, to scatter the seed of the Gospel over the wilderness, and to break the bread of life to those who are living without hope, and without God in the world. Like his Master, the faithful man went from house to house, and never departed without leaving a prayer and a blessing behind him.

On Tuesday, the thirtieth of September, his heart was cheered, and his spirit refreshed by his arrival at a cottage, whose inmates had heard the glad tidings of the Gospel of Peace, and faithfully cherished its hopes and promises as their best portion here, and only passport to eternity. It was very sweet to him to sit down at their simple board which the supplicated blessing had hallowed, and sweeter still to kneel around a family altar, where the flame of humble piety was kept burning, and where incense and a pure offering daily arose to the Author of every good and perfect gift. But our missionary could not linger beneath this roof—delightful as it was to find a response when he spoke of the common hopes, joys and fears, that bind the people of God together. He must be on his way to those who, as yet, saw no beauty in the face of the Lord Jesus, and try to set him forth in the true loveliness of his life and doctrine. Soon after dinner he mounted his well-fed horse, and with a parting benediction, took his leave. He rode slowly along. The first leaves of an early autumn were just beginning to fall—the silvery foliage of the maple was giving place to its richer garb of gold, and the rustling leaves of the lofty oak awoke the first notes of the forest's requiem. At a distance of about ten miles from his last resting place, was a cottage to which the traveller was directed, and where he hoped to pass the night. The sun was sinking behind the hills, and as yet he saw no opening nor sign of cultivation. The prairie lay before him in its vast bewildering sameness. The dread waste stretched on and on, bounded only by the dark blue horizon. With the gathering folds of evening came the painful apprehension that the night must be

spent in the forest. It became dark, and it was useless for him to proceed. He alighted from his horse, and taking from his pocket a portion of cold meat and bread that his last kind hostess had put up for him, sat down to his lonely meal. There he knelt on the damp earth and offered up his evening prayer, and soon slept peacefully beneath the shadow of His wing who never sleepeth. With the first faint light of morning, he was again on his uncertain way. With the confident expectation of soon reaching the sight of some habitation, he consumed the remnant of his provision, and with a heart cheered by the presence of God, rode along in silent prayer. But hour after hour passed, and but one prospect presented itself—that of a wild, uncultivated prairie. The woods grew more dense, and the solitude deeper, and again our pilgrim saw the darkness of the night coming on, and found himself without a place to lay his head.

He left his jaded beast, and sat down at the stump of a tree. The scene was still and solemn. The sun was setting, and as its last rays fell upon the tall trees, the forest presented not an unfaithful picture of our world, enshrouded as it is, with the shades of sin, through which the Son of Righteousness can alone penetrate. It was light from this source that illuminated the heart of our traveller—a light, which, like the pillar of fire that led the Israelites of old, he knew would guide him right, and whether it was God's will that it should lead him forth from this solitude to serve him on earth, or conduct his soul to its heavenly home, he felt that all would be well. When he found that another night must be passed in the forest, he took the bridle from his weary horse and turned him adrift, hoping that instinct might guide him to a habitation. And now he again knelt and poured forth his soul before God, and the sweet assurance came over him—"Verily the Lord hath heard thee." "Why should I murmur?" he exclaimed: "Jesus has been in the wilderness before me, and the servant is not greater than his Master!" He took his hymn book from his pocket and sung the following lines, every one of which he said seemed written for him. His voice died away in the distance, but the strain ascended to the throne of God.

Upward I lift my eyes,  
From God is all my aid,  
The God who built the skies  
And earth and heaven made.

God is the tower  
To which I fly,  
His grace is high  
In every hour.

No burning heats by day,  
Nor blasts of evening air  
Shall take my health away  
If God be with me there.

Thou art my sun,  
And thou my shade  
To guard my head  
By night or noon.

Hast thou not given word  
To save my soul from death?  
And I can trust the Lord  
To keep my vital breath.

I'll go and come  
Nor fear to die—  
Till from on high  
Thou call'st me home.

The whole of Thursday was spent in the same fruitless effort to extricate himself from the maizes of the wood. He was now on foot, and with slow and feeble steps, first took one direction and then another. At times he would follow the Indian trails, but soon left them, finding that they always led to the top of some mountain or to the depth of a ravine.

On Thursday evening he sank on the ground sick and exhausted. He felt all the symptoms of fever, and death seemed inevitable. Taking a pencil and paper from his pocket, he wrote what he considered his dying requests, and commanding his soul to his Saviour, laid his weary head on a log of timber—to die.

But God had ordered it otherwise. He had yet work for his servant on earth, and he caused a deep sleep to fall upon him from which he did not awake until the sun called him forth to renew his pilgrimage. It was now two days since he had tasted any food, and the water was spent in the bottle.

But though weak nature was almost exhausted, his spiritual strength failed not—He had meat to eat that we know not of, and he had tasted of that living water, of which those who drink shall never thirst.

Another day he was doomed to wander, and another night to sleep beneath the canopy of heaven. On Saturday morning, he with difficulty raised his crippled limbs from the ground. After walking a short distance, he again sank down, exhausted, when—the clear, ringing sound of an axe broke on his ear. He fell on his knees—"Father, I thank thee that thou hast heard me," he exclaimed, "and I know that thou hearest me always, and art always nigh to those who call upon thee."

He arose and followed the sound, and soon perceived through the opening in the trees, a distant house and barn. With great effort he reached it, and sinking on the door steps was immediately lifted up and borne to bed.

"Don't you recollect us?" exclaimed one and all. He knew not that he had seen any of them before. "But don't you know that you took dinner with us last Tuesday," asked the good woman of the house. A dimness rested on his mental vision—all seemed strange to him. Soon after the aged head of the family came in—"Why, friend, don't you remember you sang and prayed with us on Tuesday, and said it was the only family with whom you could thus mingle your heart and voice?" The truth now broke upon the mind of the missionary. He was again beneath the roof of the Christian family whom he had left four days, and whose prayers had daily ascended for him since his departure. They now ministered kindly to his suffering body, and after repose for the day and night, he was so far refreshed as to be able on the next morning, which was that of the sacred Sabbath, to perform for them the sweet service of his calling. A. M. M.

New-York, March 13, 1836.

## CHRISTIAN SECRETARY.

From the Phil. Saturday Chronicle.  
INTEMPERANCE.

BY JOSEPH R. CHANDLER, ESQ.

On looking round, we discovered the regular smoothness of the horizon, broken by a large ensign displayed from the top of an adjacent building, and as the morning was distinguished by a smart southern breeze, the flag was flapping wide into the air, shaking off thousand folds, and seeming to rejoice in its elevation, and to give token of hilarity beneath.

It might, for aught we knew, have been a Saint's day, whose fame was connected with the craftsmanship below, and the pride of the profession was engaged to honor his day. Partaking little in such feelings, we let the colours wave, without further notice; nor would they have occupied our thoughts again, had we not, in passing the building about noon, observed that the sober quiet of business was set aside by the noise of feasting and mirth; and if we felt astonished in the morning, at the out-hanging of a flag, much more were we surprised that the right forward course of business should be checked in midday, the sober livery of mechanical employment doffed for the guise of merriment; and this at neither new moon nor appointed time! Shortly afterwards we discovered a lad emerging from the door, his countenance betokened holyday; there was no necessity for his cleanly habits to give notice of a cessation from employment.

"And what, my child," said we, "is the mirth doing in the rooms above stairs?" Why have you hoisted your colours to-day?" The boy stopped short in his errand, and whether it was the sombre hue of our garments, contrasting with the sickly paleness of the visage, or whether mirth is allied to melancholy, we pretend not to say; but a transient gloom shot across his youthful visage, and the lambent fire of his eye was for a moment dimmed.

We would not, though melancholy be our food, we would not be the cause of a moment's pain in "human breast," though it should ease us for ever from our load—God forbid. If misfortune hath mingled sorrow and disappointment in our cup, why should we, vampyre-like, draw forth the life blood of another's pleasure, or fling around us, like the fabled upas of the east, a withering and deadly shadow? We renewed our questions to the lad. The light cloud has passed away from his face, and joy was again peeping from under his eye lids—Does your master give a feast to-day?" "No," replied he, "tis William."

"And who is William?"

"Why our William," replied the boy.

"William P——?"

"And why does William leave his business to give a feast?"

"Oh! William is one-and-twenty to-day, you know, and this is his freedom treat."

We knew no such thing, until the little urchin told us; but we could not find it in our heart to profess ignorance of what he appeared to think every body knew; so, thanking the child, and bidding him good morning, we suffered him to proceed. We did not offer him money as a compensation for detention—for what would have been the whole contents of our collapsing purse to the overflowing treasures of his festive heart? The pockets of Timon to the hoards of Cresus.

Instead of pursuing our course, as business suggested, we stepped across the street, and leaning against the salient points of a door frame, gazed in upon the festive scene as far as its height would permit. There were assembled a large number of young men of William's age, and here and there the thinly covered head of an individual, denoted that years had not made its possessor forget the feelings of youth. Numbers of the joyous crowd passed and repassed the windows, open to the floor; every face gave token of joyment. As group after group came and went, we looked anxiously for the form of William, at length he stood full in our view; we had never seen him before; yet there was no difficulty in distinguishing him from the many of his own age around him. They all talked, but his conversation seemed to be confined to the scene around him. The movements of all were light and active, such as became their age and settled health; his steps were buoyant and occasionally rapid; the others ate and drank; he was active, but neither food nor the cup was in his hand. He made the circuit of the room repeatedly, and once as he was approaching the window, those who accompanied him turned short towards the table, and William stepped forward;—he stood there alone, full in our view. Why it was that we felt a peculiar interest in him, we know not; though his were a form and countenance to arrest attention. The muscular firmness of his frame, gave no awkwardness to his movements or appearance; and there was in his features something that denoted superiority in almost every pursuit to which business or inclination might direct him; and if the thickness of his neck had not imparted something peculiar, Canova himself would have taken his bust as a model for an Apolio.

"Strength and fair proportion sat upon his limbs."

While these reflections were passing through our mind, the smile vanished from the lip of William, and the soft gladness of the eye faded away; a cloud of more than melancholy rested upon his face—it was almost anguish. We watched the movements of his eyes—he did not lower them; he gazed, but with an elevated look;—he was thinking of years to come.—Hitherto, amid the crowd of friends, he had only felt that the chain of dependence was broken. One single solitary moment, had brought with it thoughts of independence, a care for its support. The fluctuation of times, and the consequent changes of business, might snatch from him the means of maintenance, and make him sigh for the labour which had hitherto been a burthen. But the cloud, deep and dark as it settled upon him, soon passed off, and hope and gladness beamed again upon his face, for what has health and youth to do with sombre anticipa-

tions? Experience will settle the early furrow upon the brow, and scatter the untimely frost upon the head. Why should youth anticipate the evil days?

Sometime afterwards we saw William, the soul of the social board; he has a fund of anecdote and a soul of song. He was, therefore, more and welcome to all celebrations.

\* \* \* \* \*

Returning some two or three weeks since, from a walk into the borders of the city, we followed a few mourners into a burying place, and before the limited procession had gathered round the narrow house, we inquired the name of the deceased—it was William; his very name and the thinness of the procession told the whole tale; his gaiety of habit, his companionship, his delight in mirth, and his power of diffusing it, had led him to company, to a neglect of business, to dissipation; the inebriating claret, whose ingredient is a "devil," had prostrated the power of the young man, and brought him to an early grave; but not till he had planted thorns, for whose rankling neither time nor joy hath a balm.

We drew up into the circle that had the deep grave and the coffin for its centre. The aged mother was resting on the arm of a distant relation; we saw not her face, her whole frame was palsied with grief, and her form was bowed down, as her spirit had long been.

The gray headed minister commenced the simple "service of the dead," with an address, composed chiefly of admonitions to the living; here and there a sentence of consolation to the afflicted was thrown in, but the memory of him who lay stretched in his shroud and coffin before them, needed no blessing.

Our blessed religion furnishes its comforts to the smitten and crushed, from stores of hopes for future blessings, and in the consolation that present affliction shall work out an "exceeding weight of glory;" but it gives no right to embalm the unrighteous, with commendations for virtues, which if they did not despise, they had not courage to practice. When the officiating clergyman, with the freedom which his sacred office, and his many years sanctioned, admonished the young around him, by the early grave before them, to avoid the errors which opened it, and which broke the widowed heart of a doating mother, the hysterical sobs of the wretched parent drew all attention from the speaker. The grief stricken woman no longer covered her visage, or stifled the expression of her grief. From the hour she saw life steal off from the convulsed lip of her only son, she gave herself up to lamentation. When they laid him in his coffin she attempted to school her heart to that quiet woe, which the open grave and its imposing solemnities demand. She heard in silence the holy man denounce sin as the parent of death, and death as the lot of all on earth, she felt that it had now terrors for her; since it had laid so low the stay of her earthly hopes—but, when, even confined, her son had no virtues praised, when as he lay before her, in the cold unoffending silence of death, his errors were made a beacon, a mother's feelings were not to be unrestrained—her affections looked back beyond the few months of his offending career—she called up the virtues of his boyhood, those blossoming promises of manly excellence—she brought close to her heart the kind obedience, the willing sacrifice of her darling—she remembered, and when did a mother ever forget, the blooming beauty of her boy, the light eye, the shining forehead, and its over clustering curls—these come gushing upon her memory; and he lay now stretched out upon the earth, a festering, and offensive corpse, and even the blessings of funeral praise denied.

The address was abruptly closed—and prayer commenced, it calmed down the turbulent grief of the mother, and sighs succeeded the wailings. When man speaks to man of errors, and their consequences, he mocks his Maker if he palliates the crime; but when he turns from earth, and carries up the offences and the grief to the foot of mortality, it is good then, that the consecrated intercessor plead the weakness of the erring mortal, and the long suffering of an indulgent Providence; and if the smitten object of his prayers is bowing down beside him in anguish, waiting till the gush of grief shall have passed off, that resignation may have place—mercy, pardon and the healing comforts may be demanded—they were; and we gazed full upon the face of the mother, which had been lately moistened with tears and distorted by clamorous grief—it was calm, placid as the countenance of sleeping infancy. As we were looking upon the mother, a light sigh, on the right, drew our attention. The spectators of the scene were generally giving that heed which such times and such occasions demand, but the sadness of their countenance showed them rather sympathetic than suffering mourners. One individual however formed an exception; it was a young female, neatly and modestly clad—her appearance was such as to attract our attention; she was gazing on the coffin as it rested before her, with painful intensity;—her ashy visage was not marked with a single tinge of colour, and her inflamed eyes yielded no drop of moisture—there was a tremulous motion on her lip, but in all else, she stood a fixed statue of despair.

When the service had ended, they laid the coffin upon the slender cords and lowered it slow and rattling down into the narrow cove—gush of agony burst from the mother's heart, she leaned over the grave and sprinkled the coffin with her tears. All a tear however sprung to the eye of the younger female—the tremulous movement of her lips was increased, and she swallowed with strong exertions. The agonies of another moment would have been too powerful for her frame—but, the little procession was formed anew and passed out of the yard.

What we had taken in the grave yard as an indication of comfort and confidence in the mother, was the result of other sensations.—She submitted to the rod—she bowed down her heart to Providence, but she felt that its vital strings had been severed, and its thick cold

throbbings would soon be hushed. That heart did indeed beat slowly; and while the wheel of life trembled in its round, poor Mary—she whom we had noticed at the grave—bent over the bed in pious devotion, watched the wasting away of life, and in three short days, felt the only thread severed that bound her to the earth.

The recent grave of the mother is yet unsaddled; and Mary—blighted hopes, slighted love, and the inwasting fire of woman's pride, are leading her with a rapid course, to the only shelter which earth has for her miseries, and the only avenue to promised consolations. She is sinking hourly, and a few days will number her with the countless victims sacrificed by beastly appetites to the Moloch of INTEMPERANCE.

## NEW, CHEAP, AND VALUABLE BOOKS FOR SABBATH SCHOOL LIBRARIES.

THE Massachusetts Bap. Sab. School Union have for sale at their Depository, 47 Cornhill, Boston, a large and valuable assortment of new and interesting Books for S. S. Libraries.

Sabbath Schools wishing to enlarge their Libraries, will do well to call, before applying elsewhere, and examine the Books, as they will find them of a pure, useful, and attractive character.

The following are specimens, viz.:—  
The Baptist, or Little Inquirer, Request, by the author of Boardman's Life, Stow's Baptist Mission to India, do. Helen's Pilgrimage to Jerusalem, Sutton's Orissa Mission, do. Hindoo Foundling Girl, Memoir of Mrs. Sutton, do. Rev. G. D. Boardman, do Roger Williams, do. Wm. Stanton, do Mrs. Malcom, do. Stow's Harriet Dow, do Chloe Spear, Wayland's Moral Science, abridged, The Friends, Cox's Female Scenic Biography, 2 vols., do Life of Melanchton, S. S. Treasury Vol. 3, Memoir of Harlan Page, do Charles L. Winslow, do H. & M. Flower, Charlotte Hamilton, Village Boys, Todd's Lectures to Children, Boy's Friend, Missionary Museum 2 vols., Life of Peter, Dead Bird, Creation, Tales of Intemperance, Lollards, Omar, Orphan, Olive Smith, Mother's Tribute, Beloved Disciple, Abbott's Series, Dick's Works, Young Infidel, Philip's Works, James Jackson, Pastor's Daughter, The Cloud, Father's Stories, Morning Walk, Murdered Mother, First Man, Susan Brooker, Lost Tongue, Infant's Library, parts I & 2., Esther, Youth's Own Book, Book for S. S. Teacher, Little Henry and Bearer, &c. &c.